/110 cont./
231 coexist. It is a "maison en hauteur" /high house/ (3).
241
(342)
[171]

3. This is the expression of A. Demangeon, in his suggestive article on "L'habitation rurale en France /The rural habitation in France/," Ann. de Géographie, 1920, pp. 370 sq. A comparison is made with an architecture common all around the Mediterranean: our Pyrenean and Alpine south, the western part of the Balkans, etc. A frequent feature there is the second-floor veranda, which we find here in the form of a sort of loggia: the assqqif.

the base of which is occupied by a shady and oblong stable: the agrur, plur. i^{w}grar, source of heat and laboratory of manure. This manure, amazir, carefully gathered, then spread on the
241 minuscule squares of irrigation, renews a soil worn out by mala-
[237] droit immersions and a production always kept going. By that, the Seksawa peasantry joins the oldest agricultural classicism of the Mediterranean. It is based on a give and take between man,
[171] soil, and animal. It thus contrasts in quasi-absolute fashion with the plains agriculture in Morocco, where this liaison between herd and tillage disappeared sometime at an epoch otherwise uncertain, never to reappear any more up to now.

231 /111/ The stabling, propitious for the preservation of the
222 young subjects, implies coherent care of the pastures: natural
[462] and even artificial. In the fields, at weeding time, for example, but also on the slopes surrounding the village, or in the forest, one sees the women gathering, basket in hand or an armful on the back. It is the men who cut and chop the young leaves of the holm oak or of the juniper tree for their beasts: a resource for
231 winter. A whole range of plants is thus collected, and of such a
222 type that a continuity manifests itself between the foods of man
262 and those of the livestock. The difference between "salads" and provender is not great, and the solidarity between them, as soon as there is trouble or scarcity, is transformed into identity. Thus

/111 cont./

231 the acorn of the holm oak, abuhu, the berry of the juniper,
222 abelhas, dear to the goats, and whose dessication and grinding
262 give man a substitute flour. Normally, the dried turnips, akhchawn, which play such a great role in the montagnard economy, are common to man and animal. The beast is not only the neighbor, but the messmate of the village citizen. On the
246 other hand, this society is familiar with what we call artificial fodders. Very rarely still lucerne, which, however, the Sous practices (1).

1. But this lucerne, lfesst, did it not formerly serve as human food? Cf. the curious observations of J. Mathieu, "Étude des conditions de vie dans une palmeraie du Moyen Ghéris et contrôle de la nutrition de ses habitants /Study of the conditions of life in a palm grove of the Middle Ghéris and verification of the nutrition of its inhabitants/," Bulletin de l'Institut d'Hygiène du Maroc, I-II, 1939, p. 31.

What one finds here is the fleshy grass (poa bulbosa), maintained in the "damp meadow," az'mu. The mowing of the az'mu intervenes after maturity and deposit of the grains on the spot. One gathers there a Gramineae called tàg^{w}last, a name that approximates that of barley cut green for animal fodder (àg^{w}las). These prairies are prepared in the shade of olive trees, and especially of walnut trees, in all the upper Seksawa: a. Mh'nd, Fensu, Wanz'id', Iguntar, Agersili, Tabgurt. The fodder is kept in a
[343] storehouse until the time of tillage, when it serves to strengthen the animals.

246 Finally the mountain pasturages give rise to a wise organiza-
675 tion of "défens" /prohibition against cutting/. The ban

1: Berque--650 Z-5 (ca.1950) 1955 MW11 Shluh MW11

Pl. V

142
222
291
292
301
302
415
462
854
859

Seksawa women

/The complete caption for Pl. V is given on p. 652./

142 Plate V: Seksawa women.

222 (1) Young mother carrying her baby. Note (2) the pectoral,
291 tifilit, and the frontal, tawunza, made from small pieces of
292 silver. This jewelry is most often part of the property of the
301 woman, and of her contribution to the household, jihâz; (3)
302 little girl returning from the spring. The top of the cranium is
415 shaved until the little girl is nubile; (4) ah'wach of young girls:
462 finery of tassels of red silk and of foulards hanging down in the
854 back; (5) the gathering of wild or subspontaneous plants, for the
857 nourishment of man or livestock, constitutes an important part of the activities of the woman.

133 Plate VI: The ground of Agersili.

241 The winding white line at the bottom of the photograph is
312 the present trail, and the mountainous wrinkle toward the top,
487 the one that ends at Awrir Uluggu. Ravines on the right descend from the counterforts of the Tabgurt and end, on the left, at a capture, with a waterfall, called Aguni Wanehkir. The two slopes of the central ravine are notched with terraces. One sees distinctly, at the limit of the irrigation toward the bottom of the photograph, the winding dark line of the great left-bank séguia called Targa n-Tsila or T. Umerdul: after having cleared Agersili, it cuts across the trail (last winding line on the left) in order to go to the side of Ad'erd'ur. On the right bank, the two villages of dry stone, Tawrirt and Agerdayan, are almost confused with the surrounding rocks. The smoothed reliefs at the bottom of the photograph are those of the Chaif Aqqiunan, which are joined to those of the Tasila. At Agersili 27 large irrigated quarters are crowded on a section of ravine of less than two km.